Doctrines of Faith

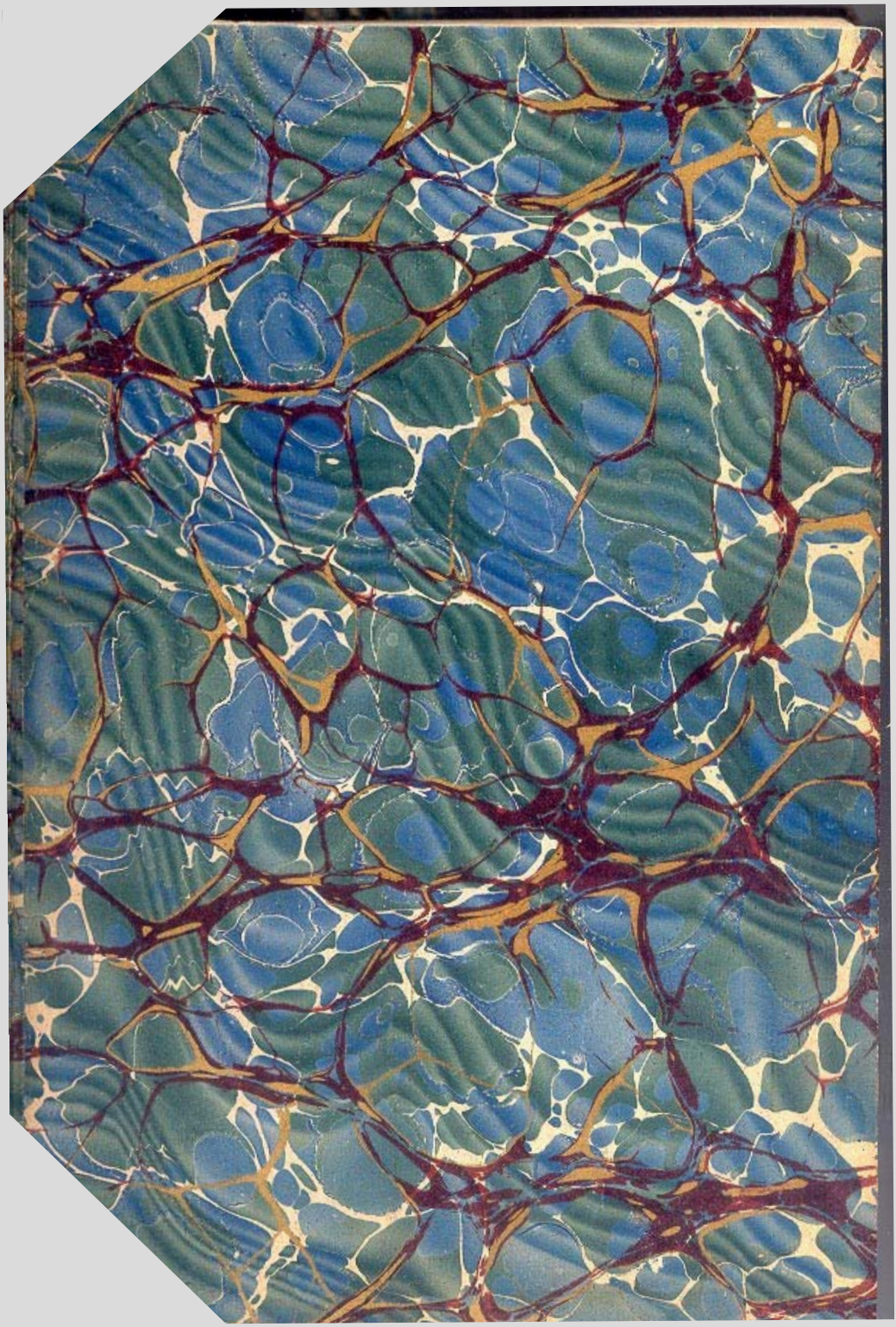
2

Christology

A seminary resource by

Lionel Hartley

(Amangelia Academy, Morrisett)



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Doctrines of Faith, Vol. 2: Christology
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Chapter 1:
Who is the Christ

Nearly two thousand years ago in an obscure village, a child was born of a peasant woman. He grew up in another village where He worked as a carpenter until He was thirty. Then for three years He became an itinerant preacher.

This man never went to college or seminary. He never wrote a book. He never held a public office. He never had a family nor owned a home. He never put His foot inside a big city nor travelled even 200 miles from His birthplace. And though He never did any of the things that usually accompany greatness, throngs of people followed Him. He had no credentials but Himself.

While He was still young, the tide of public opinion turned against Him. His followers ran away. He was turned over to His enemies and sentenced to death on a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had on earth - the simple coat He had worn. His body was laid in a borrowed grave provided by a compassionate friend.

But three days later this Man arose from the dead - living proof that He was, as He had claimed, the Saviour whom God had sent, the Incarnate Son of God.

Nineteen centuries have come and gone and today the risen Lord Jesus Christ is the central figure of the human race. On our calendars His birth divides history into two eras. One day of every week is set aside in remembrance of Him. And our two most important holidays celebrate His birth and resurrection. On church steeples around the world, His cross has become the

symbol of victory over sin and death.

This one Man's life has furnished the theme for more songs, books, poems and paintings than any other person or event in history. Thousands of colleges, hospitals, orphanages and other institutions have been founded in honor of this One who gave His life for us.

All the armies that ever marched, all the navies that ever sailed, all the governments that ever sat, all the kings that ever reigned have not changed the course of history as much as this One Solitary Life.

To many, Jesus Christ is only a grand subject for a painting, a heroic theme for a pen, a beautiful form for a statue, and a thought for a song; but to those who have heard His voice, who have felt His pardon, who have received His benediction, He is music, warmth, light, joy, hope and salvation, a Friend who never forsakes, who lifts us when others try to push us

down. We cannot wear Him out; we pile on Him all our griefs and troubles. He is always ready to lift us; He addresses us with the same love; He beams upon us with the same smile; He pities us with the same compassion.

There is no name like His. It is more inspiring than Julius Caesar's, more musical than Ludwig von Beethoven's, more patient than Abraham Lincoln's. The name of Jesus throbs with all life, weeps with all pathos, groans with all pains, stoops with all love. Its breath is laden with perfume.

Who like Jesus can pity a homeless orphan? Who like Jesus can welcome a prodigal back home? Who like Jesus can make a drunkard sober? Who like Jesus can illuminate a cemetery strewn with graves? Who like Jesus can make a queen unto God out of a lost woman of the street? Who like Jesus can catch the tears of human sorrow in a bottle?

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Chapter 2:
God in the Flesh

A. W. Tozer (1897-1963) wrote, "Christ is God acting like God in the lowly raiments of human flesh."

Jesus Christ, the eternal Son of God and the second person of the Godhead, became man without ceasing to be God.

(John 1:1) "In the beginning was the Word, and the Word was with God, and the Word was God."

(John 1:2) "The same was in the beginning with God."

(John 1:14) "And the Word was made flesh,

and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

(Philippians 2:5-11) "Let this mind be in you, which was also in Christ Jesus: 6) Who, being in the form of God, thought it not robbery to be equal with God: 7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9) Wherefore God also hath highly exalted him, and given him a name which is above every name: 10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

To attempt to prove the divinity of Christ, instead of beginning with mystery or miracle or

the theology of the atonement, I will simply tell you the story of His life and how He lived and what He said and did and how He died, and then I would ask you to explain it by any other theory than that He is divine. Reared in a carpenter's shop, having no access to the wisdom of the other races and people, He yet, when about thirty years of age, gave to the world a code of morality, the likes of which the world had never seen before, the likes of which the world has never seen since. Then He was put to death. He was nailed to the cross in shame, and those who followed him were scattered or killed. And then, from this little beginning, His religion spread until hundreds of millions have taken his name upon their lips, and millions have been ready to die rather than surrender the faith that He put into their hearts. It is easier to believe Him divine than to explain in any other way what He said and did.

Napoleon Bonaparte (1769-1821), while in

exile on the island of St. Helena, said to Count Montholon, "I know men, and I tell you that Jesus was not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality which originated a train of words and actions unknown before. Jesus is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him. Alexander, Caesar, Charlemagne, and myself founded empires but on what foundation did we rest the creation of our genius? Upon force. Jesus Christ founded an empire upon love, and at this hour millions of men would die for Him. I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!" And turning to General Bertrand,

the Emperor added, "If you do not perceive that Jesus Christ was God, I did wrong to appoint you general!"

A professor of theology once asked his students to get a sheet of paper and divide it into three columns. In the first column they were to write every passage where Christ is spoken of as God-Man; in the second column all the passages where Christ is spoken of as God alone; and in the third, all the passages where Christ is spoken of as man alone. The papers were badly balanced. The first and second columns filled right up, but as to the third column, no one found a passage speaking of Christ as man alone. There just is no such passage.

Count Nikolaus Ludwig von Zinzendorf (1700-1760), the founder of the Moravians, was converted in an art gallery in Dusseldorf while contemplating a painting of Christ on the cross that had the inscription, "I did this for thee.

What hast thou done for me?" An artist had painted this picture three hundred years before. When he had finished his first sketch of the face of the Redeemer, this artist called in his landlady's little daughter and asked her who she thought it was. The girl looked at it and said, "It is a good man." The painter knew that he had failed. He destroyed the first sketch and, after praying for greater skill, finished a second. Again he called the little girl in and asked her to tell him whom she thought the face represented. This time the girl said that she thought it looked like a great sufferer. Again the painter knew that he had failed, and again he destroyed the sketch he had made. After meditation and prayer, he made a third sketch. When it was finished, he called the girl in a third time and asked her who it was. Looking at the portrait, the girl exclaimed, "It is the Lord!" That alone makes the coming of Christ meaningful to the world-not that a good man came, not that a wise teacher came, not that a great sufferer came,

but that God came - Immanuel, God with us

C. S. Lewis (1898-1963) wrote, "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic-on the level with the man who says he is a poached egg-or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse." *(Mere Christianity [New York: The Macmillan Co., 1960], p. 52.)*

Havelock Ellis (1859-1939) wrote, "Had there been a lunatic asylum in the suburbs of Jerusalem, Jesus Christ would infallibly have been shut up in it at the outset of his public career. That interview with Satan on a pinnacle of the Temple would alone have damned him, and everything that happened after could but have confirmed the diagnosis."

If he is not God, he is not a "God-man," he is

not a good man, he is not a prophet, and he is not a spiritual man - he is a liar and a fraud.

J. Duncan (1870 - ?) wrote, "Christ either deceived mankind by conscious fraud [regarding an early end of the world], or he was himself deluded, or he was divine. There is no getting out of this trilemma."

Saint Ambrose (C. 340-397) said, "As the print of the seal on the wax is the express image of the seal itself, so Christ is the express image-the perfect representation-of God."

Daniel Webster (1782-1852), in a company of literary gentlemen, was asked if he could comprehend how Jesus Christ could be both God and man. He replied, "No, sir. I should be ashamed to acknowledge Him as my Saviour if I could comprehend Him. If I could comprehend Him, He could be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a

superhuman Saviour, one so great and glorious that I cannot comprehend Him."

Two unbelievers once sat in a railroad train discussing Christ's wonderful life. Even non-Christians cannot escape thinking of Christ. One said, "I think an interesting romance could be written about Him." The other replied, "You are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divinity and paint Him as He was, a man among men." The suggestion was acted upon and the romance was written. The man who made the suggestion was Colonel Ingersoll; the author was General Lew Wallace, and the book was Ben Hur. In the process of constructing it, General Wallace found himself facing the unaccountable Man. The more he studied His life and character, the more profoundly he was convinced that He was more than a man among men; until at length, like the centurion under the cross, he was

constrained to cry, "Verily, this was the Son of God."

Philip Schaff (1819-1893) wrote, "Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Muhammad, and Napoleon; without science and learning, he shed more light on things human and divine than all the philosophers and scholars combined; without the eloquence of the school, he spoke words of life such as were never spoken before nor since and produced effects that lie beyond the reach of orator or poet; without writing a single line, he has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times."

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Chapter 3: Conception and Birth

He was conceived by the Holy Spirit and born of the virgin Mary.

(Matthew 1:20) "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

(Matthew 1:21) "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

(Luke 1:35) "And the angel answered and

said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Edward T. Sullivan wrote, "When God wants an important thing done in this world, or a wrong righted, He goes about it in a very singular way. He does not release His thunderbolts or stir up His earthquake. He simply has a tiny, helpless baby born, perhaps in an obscure home, perhaps of a very humble mother. Then He puts the idea or purpose into the mother's heart, she puts it into the baby's mind and then God waits."

Mary Tatlow poetically wrote, "Men overlooked a baby's birth / When love unnoticed came to earth; / And later, seeking in the skies, / Passed by a man in workman's guise. / Only children paused to stare / While God Incarnate made a chair."

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I. M. Haldeman (1845-1933) claimed, "If Jesus Christ were not virgin born, then, of course, he had a human father; if he had a human father, then he inherited the nature of the father; as that father had a nature of sin, then he inherited his nature of sin; then Jesus himself was a lost sinner, and he himself needed a Saviour from sin. Deny the virgin birth of Jesus Christ and you paralyse the whole scheme of redemption by Jesus Christ."

The physician was going to operate on a very rich man who always wanted the best of everything. "I don't think there will be any problem," said the doctor, "This operation is routine. We can even use a local anaesthetic."

"No," shouted the millionaire. "Don't use a local. Get something imported."

That's what Jesus is: "something imported"; or rather, Someone imported. A hymn puts it like this: "There was no other good enough to

pay the price of sin; He only could unlock the gate to heaven and let us in."

His birth was miraculous, the only one of its kind in history. It was prophesied in Isa 7:14, 700 years before it happened. But even more startling than that is John's declaration, "The Father sent the Son to be the Saviour of the world." That meant one thing, that Jesus was born to die.

The virgin birth of Jesus gave to us a divine Redeemer whose life became a ransom for sin. A Jesus born in sin or subsequently guilty of sin couldn't have atoned for sin. The Lord Jesus Christ will never be understood by those who don't see Him as the Saviour.

Chapter 4: Purpose

His purpose was that He might reveal God and redeem sinful mankind.

Desiderius Erasmus (C. 1466-1536) wrote, "By a Carpenter mankind was made, and only by that Carpenter can mankind be remade."

(John 1:12) "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"

(John 1:18) "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Alfred, Lord Tennyson (1809-1892) was

walking one day in a beautiful flower garden when a friend said to him, "Mr. Tennyson, you speak so often of Jesus Christ. Will you tell me what Christ really means to your life?" Tennyson stooped and pointing to a beautiful yellow flower said, "What the sun is to the flower, Jesus Christ is to my soul."

Plato said that no one has a right to become a doctor who has always been healthy. Christ suffered, and therefore He can understand our suffering. He did not deserve to suffer for He was sinless. But God was glorified through His suffering, which was not really for Himself but for us, for our sin.

Chapter 5: Sinlessness

He led a sinless life:

Assail'd by scandal and the tongue of strife,
His only answer was, a blameless life.

William Cowper (1731-1800)

(2 Corinthians 5:21) "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

(Hebrews 4:15) "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

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Chapter 6: Miracle worker

He performed miracles:

(Acts 2:22) "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:"

Oswald Chambers (1874-1917) wrote, "We marvel, not that he performed miracles, but rather that he performed so few. He who could have stormed the citadels of men with mighty battalions of angels, let men spit upon him and crucify him."

George Macdonald (1824-1905) noticed that, "The miracles of Jesus were the ordinary works of his Father, wrought small and swift that we might take them in."

Louis Cassels (1922-1974) wrote, "Virtually all the miracles attributed to Jesus are directly associated with some lesson he was trying to teach or some insight he wanted to give to his disciples. The real question to be asked about any miracle is not how it happened but why: what was God saying to us in this significant act?"

Vance Havner said, "Jesus Christ is the divine Physician and Pharmacist, and his prescriptions are never out of balance."

Jesus performed so many miracles it is beyond the scope of this book to detail them all, however there are four kinds of miracles recorded in the gospels and examples of all four types appear in Luke, so I will narrow this

record to the Gospel of Luke..

1. Healing the sick

Man with skin disease (Luke 5:12-13) "And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13) And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him."

Centurion's Servant

(Luke 7:1-10) "Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 2) And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3) And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4) And when they came to Jesus, they besought him instantly, saying, That he was

worthy for whom he should do this: 5) For he loveth our nation, and he hath built us a synagogue. 6) Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7) Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 8) For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9) When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10) And they that were sent, returning to the house, found the servant whole that had been sick."

Peter's Mother-in-Law

(Luke 4:38-39) "And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39) And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them."

Paralysed Man

(Luke 5:18-25) "And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19) And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20) And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21) And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God

alone? 22) But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23) Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24) But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25) And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Woman with a Incessant Period

(Luke 8:43-48) "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44) Came behind him, and touched the border of his garment: and immediately her issue of blood stanched. 45) And Jesus said, Who touched me? When all denied, Peter and they that were with him said,

Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46) And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47) And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48) And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

Man with a Paralysed Arm

(Luke 6:6-10) "And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 7) And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 8) But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in

the midst. And he arose and stood forth. 9) Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 10) And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other."

The Blind Beggar

(Luke 18:35-43) "And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36) And hearing the multitude pass by, he asked what it meant. 37) And they told him, that Jesus of Nazareth passeth by. 38) And he cried, saying, Jesus, thou son of David, have mercy on me. 39) And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. 40) And Jesus stood, and commanded him to be brought unto him: and when he was

come near, he asked him, 41) Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42) And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43) And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God."

Man with Dropsy or Oedema

(Luke 14:1-4) "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2) And, behold, there was a certain man before him which had the dropsy. 3) And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4) And they held their peace. And he took him, and healed him, and let him go;"

Ten men with Hansen's Disease

(Luke 17:11-19) "And it came to pass, as he went to Jerusalem, that he passed through the

midst of Samaria and Galilee. 12) And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13) And they lifted up their voices, and said, Jesus, Master, have mercy on us. 14) And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15) And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16) And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17) And Jesus answering said, Were there not ten cleansed? but where are the nine? 18) There are not found that returned to give glory to God, save this stranger. 19) And he said unto him, Arise, go thy way: thy faith hath made thee whole."

Ear of the High Priest's Slave

(Luke 22:50-51) "And one of them smote the servant of the high priest, and cut off his

right ear. 51) And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."

2. Raising people from the dead

Jarius' Daughter

(Luke 8:41-42 and 49-56) "And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42) For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him." … 49) "While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50) But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 51) And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52) And

all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53) And they laughed him to scorn, knowing that she was dead. 54) And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55) And her spirit came again, and she arose straightway: and he commanded to give her meat. 56) And her parents were astonished: but he charged them that they should tell no man what was done."

Widow's Son at Nain

(Luke 7:11-15) "And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12) Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13) And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14) And he came and touched the

bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15) And he that was dead sat up, and began to speak. And he delivered him to his mother."

3. Casting Out Demons

Man with demons at Gadara

(Luke 8:27-35) "And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. 28) When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. 29) (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30) And Jesus asked him, saying, What is thy name? And he said, Legion:

because many devils were entered into him. 31) And they besought him that he would not command them to go out into the deep. 32) And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33) Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34) When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35) Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid."

Dumb Man with a Demon

(Luke 11:14) "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake;

and the people wondered."

Boy with Epilepsy and a Demon

(Luke 9:38-43) "And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39) And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 40) And I besought thy disciples to cast him out; and they could not. 41) And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 42) And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43) And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,"

Man with an Evil Spirit

(Luke 4:33-35) "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34) Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35) And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not."

Crippled Woman with an Evil Spirit

(Luke 13:11-13) "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12) And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13) And he laid his hands on her: and immediately she was made straight, and glorified God."

4. Power over nature

Calms the Storm

(Luke 8:22-25) "Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23) But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24) And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25) And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him."

Feeds the 5000

(Luke 9:12-17) "And when the day began to wear away, then came the twelve, and said unto

him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13) But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. 14) For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15) And they did so, and made them all sit down. 16) Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17) And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets."

Spectacular Catch of Fish

(Luke 5:1-11) "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2)

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3) And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4) Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5) And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6) And when they had this done, they enclosed a great multitude of fishes: and their net brake. 7) And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8) When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9) For he was astonished, and all that were with him, at the draught of the fishes

which they had taken: 10) And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11) And when they had brought their ships to land, they forsook all, and followed him."

Chapter 7:
Teacher

Billy Graham (1918-) said, "Christ's message was revolutionizing; his words simple, yet profound. And his words provoked either happy acceptance or violent rejection. Men were never the same after listening to him".

He taught with Parables
(listed here in Biblical Order)

(i) Light Under a Bowl

(Matthew 5:14-16) "Ye are the light of the world. A city that is set on an hill cannot be hid. 15) Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16)

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

(Mark 4:21-25) "And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22) For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23) If any man have ears to hear, let him hear. 24) And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25) For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."

(Luke 8:16-18) "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17) For nothing is secret, that shall not

be made manifest; neither any thing hid, that shall not be known and come abroad. 18) Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

(Luke 11:33-36) "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34) The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35) Take heed therefore that the light which is in thee be not darkness. 36) If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

(ii) New Cloth; Old Garment

(Matthew 9:16) "No man putteth a piece of

new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."

(Mark 2:21) "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse."

(Luke 5:36) "And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old."

(iii) New Wine, Old Wineskins

(Matthew 9:17) "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

(Mark 2:22) "And no man putteth new wine

into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."

(Luke 5:37-39) "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38) But new wine must be put into new bottles; and both are preserved. 39) No man also having drunk old wine straightway desireth new: for he saith, The old is better."

(iv) Fisherman's Net

(Matthew 13:47-50) "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50) And shall cast them into the furnace of fire: there

shall be wailing and gnashing of teeth."

(v) Mustard Seed

(Matthew 13:31-32) "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32) Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

(Mark 4:30-32) "And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31) It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32) But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

(Luke 13:18-19) "Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19) It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."

(vi) Pearl of Great Price

(Matthew 13:45-46) "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46) Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

(vii) Sower

(Matthew 13:1-23) "The same day went Jesus out of the house, and sat by the sea side. 2) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4) And when he sowed, some seeds fell by

the way side, and the fowls came and devoured them up: 5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6) And when the sun was up, they were scorched; and because they had no root, they withered away. 7) And some fell among thorns; and the thorns sprung up, and choked them: 8) But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9) Who hath ears to hear, let him hear. 10) And the disciples came, and said unto him, Why speakest thou unto them in parables? 11) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not,

neither do they understand. 14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16) But blessed are your eyes, for they see: and your ears, for they hear. 17) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18) Hear ye therefore the parable of the sower. 19) When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20) But he that received

the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21) Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22) He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23) But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

(Mark 4:3-20) "Hearken; Behold, there went out a sower to sow: 4) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6) But

when the sun was up, it was scorched; and because it had no root, it withered away. 7) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8) And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9) And he said unto them, He that hath ears to hear, let him hear. 10) And when he was alone, they that were about him with the twelve asked of him the parable. 11) And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13) And he said unto them, Know ye not this parable? and how then will ye know all parables? 14) The sower soweth the word. 15) And these are they by the way side, where the word is sown; but

when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16) And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17) And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18) And these are they which are sown among thorns; such as hear the word, 19) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20) And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."

(Luke 8:4-15) "And when much people were gathered together, and were come to him

out of every city, he spake by a parable: 5) A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6) And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7) And some fell among thorns; and the thorns sprang up with it, and choked it. 8) And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9) And his disciples asked him, saying, What might this parable be? 10) And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11) Now the parable is this: The seed is the word of God. 12) Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13) They

on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14) And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15) But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

(viii) Tares Among the Wheat

(Matthew 13:24-30) "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25) But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26) But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27) So the servants of the householder came and said unto him, Sir,

didst not thou sow good seed in thy field? from whence then hath it tares? 28) He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29) But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30) Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

(Matthew 13:36-43) "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37) He answered and said unto them, He that soweth the good seed is the Son of man; 38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39) The enemy that sowed them is the devil; the harvest is the end

of the world; and the reapers are the angels. 40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

(ix) Yeast

(Matthew 13:33) "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

(Luke 13:20-21) "And again he said, Whereunto shall I liken the kingdom of God? 21) It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

(x) Lost Sheep

(Matthew 18:10-14) "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11) For the Son of man is come to save that which was lost. 12) How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13) And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14) Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

(Luke 15:3-7) "And he spake this parable unto them, saying, 4) What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5) And when he hath found it, he layeth it on his shoulders, rejoicing. 6) And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7) I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

(xi) Merciless Servant

(Matthew 18:21-35) "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22) Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 23) Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24) And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25) But forasmuch as he had not to pay, his lord

commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26) The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27) Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28) But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29) And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30) And he would not: but went and cast him into prison, till he should pay the debt. 31) So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32) Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33) Shouldest

not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35) So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

(xii) Workers in the Vineyard

(Matthew 20:1-16) "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2) And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3) And he went out about the third hour, and saw others standing idle in the marketplace, 4) And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5) Again he went out about the sixth and ninth hour, and did likewise. 6)

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8) So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9) And when they came that were hired about the eleventh hour, they received every man a penny. 10) But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11) And when they had received it, they murmured against the goodman of the house, 12) Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13) But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14) Take

that thine is, and go thy way: I will give unto this last, even as unto thee. 15) Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16) So the last shall be first, and the first last: for many be called, but few chosen."

(xiii) Two Sons

(Matthew 21:28-32) "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29) He answered and said, I will not: but afterward he repented, and went. 30) And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31) Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32) For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed

him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

(xiv) Vineyard and the Tenants

(Matthew 21:33-46) "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34) And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35) And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36) Again, he sent other servants more than the first: and they did unto them likewise. 37) But last of all he sent unto them his son, saying, They will reverence my son. 38) But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39) And they caught him, and cast

him out of the vineyard, and slew him. 40) When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41) They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42) Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43) Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44) And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45) And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46) But when they sought to lay hands on him, they feared the multitude, because they took him for a

prophet."

(Mark 12:1-12) "And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2) And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3) And they caught him, and beat him, and sent him away empty. 4) And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5) And again he sent another; and him they killed, and many others; beating some, and killing some. 6) Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7) But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance

shall be ours. 8) And they took him, and killed him, and cast him out of the vineyard. 9) What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10) And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11) This was the Lord's doing, and it is marvellous in our eyes? 12) And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way."

(Luke 20:9-19) "Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10) And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11) And again he sent another servant: and they beat him also,

and entreated him shamefully, and sent him away empty. 12) And again he sent a third: and they wounded him also, and cast him out. 13) Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14) But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15) So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16) He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. 17) And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18) Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 19) And the chief priests and the scribes the same hour sought to lay

hands on him; and they feared the people: for they perceived that he had spoken this parable against them."

(xv) Wedding Banquet

(Matthew 22:1-14) "And Jesus answered and spake unto them again by parables, and said, 2) The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3) And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5) But they made light of it, and went their ways, one to his farm, another to his merchandise: 6) And the remnant took his servants, and entreated them spitefully, and slew them. 7) But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their

city. 8) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11) And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12) And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13) Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14) For many are called, but few are chosen."

(xvi) Fig Tree

(Matthew 24:32-35) "Now learn a parable of the fig tree; When his branch is yet tender,

and putteth forth leaves, ye know that summer is nigh: 33) So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34) Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35) Heaven and earth shall pass away, but my words shall not pass away."

(Mark 13:28-31) "Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29) So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30) Verily I say unto you, that this generation shall not pass, till all these things be done. 31) Heaven and earth shall pass away: but my words shall not pass away."

(Luke 21:29-33) "And he spake to them a parable; Behold the fig tree, and all the trees; 30) When they now shoot forth, ye see and know of your own selves that summer is now

nigh at hand. 31) So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32) Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33) Heaven and earth shall pass away: but my words shall not pass away."

(xvii) Talents

(Matthew 25:14-30) "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16) Then he that had received the five talents went and traded with the same, and made them other five talents. 17) And likewise he that had received two, he also gained other two. 18) But he that had received one went and digged in the earth, and hid his lord's money. 19) After a long time the lord of those servants cometh, and

reckoneth with them. 20) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24) Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed: 25) And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26) His

lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strowed: 27) Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28) Take therefore the talent from him, and give it unto him which hath ten talents. 29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

(xviii) Growing Seed

(Mark 4:26-29) "And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27) And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28) For the earth bringeth forth fruit of herself; first the blade,

then the ear, after that the full corn in the ear. 29) But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

(xix) Watchfulness

(Mark 13:32-37) "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33) Take ye heed, watch and pray: for ye know not when the time is. 34) For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35) Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36) Lest coming suddenly he find you sleeping. 37) And what I say unto you I say unto all, Watch."

(xx) The Two Debtors

(Luke 7:36-50) "And one of the Pharisees

desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37) And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38) And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39) Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40) And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41) There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42) And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43) Simon

answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44) And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45) Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46) My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47) Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48) And he said unto her, Thy sins are forgiven. 49) And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50) And he said to the woman, Thy faith hath saved thee; go in peace."

(xxi) Good Samaritan

(Luke 10:25-37) "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26) He said unto him, What is written in the law? how readest thou? 27) And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28) And he said unto him, Thou hast answered right: this do, and thou shalt live. 29) But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30) And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31) And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32) And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33) But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34) And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35) And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36) Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37) And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

(xxii) Faithful Steward

(Luke 12:42-48) "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43) Blessed is that servant, whom his lord when he

cometh shall find so doing. 44) Of a truth I say unto you, that he will make him ruler over all that he hath. 45) But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46) The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47) And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48) But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

(xxiii) Foolish Rich Man

(Luke 12:16-21) "And he spake a parable

unto them, saying, The ground of a certain rich man brought forth plentifully: 17) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20) But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21) So is he that layeth up treasure for himself, and is not rich toward God."

(xxiv) Watchful Servants

(Luke 12:35-40) "Let your loins be girded about, and your lights burning; 36) And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open

unto him immediately. 37) Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38) And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39) And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40) Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

(xxv) Barren Fig Tree

(Luke 13:6-9) "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7) Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and

find none: cut it down; why cumbereth it the ground? 8) And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9) And if it bear fruit, well: and if not, then after that thou shalt cut it down."

(xxvi) Cost of Being a Disciple

(Luke 14:25-33) "And there went great multitudes with him: and he turned, and said unto them, 26) If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27) And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28) For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29) Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30) Saying, This man began to build, and was

not able to finish. 31) Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32) Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33) So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

(xxvii) Great Banquet

(Luke 14:15-24) "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16) Then said he unto him, A certain man made a great supper, and bade many: 17) And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18) And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground,

and I must needs go and see it: I pray thee have me excused. 19) And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20) And another said, I have married a wife, and therefore I cannot come. 21) So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22) And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23) And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24) For I say unto you, That none of those men which were bidden shall taste of my supper."

(xxviii) Lost Coin

(Luke 15:8-10) "Either what woman having ten pieces of silver, if she lose one piece, doth

not light a candle, and sweep the house, and seek diligently till she find it? 9) And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10) Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

(xxix) Rich Man and Lazarus

(Luke 16:19-31) "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20) And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21) And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23) And in hell he lift up his eyes, being in torments, and seeth

Abraham afar off, and Lazarus in his bosom. 24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25) But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26) And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27) Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28) For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29) Abraham saith unto him, They have Moses and the prophets; let them hear them. 30) And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31) And he said unto him, If they

hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

(xxx) Shrewd Manager

(Luke 16:1-13) "And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2) And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3) Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5) So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6) And he said, An hundred measures of oil. And he said unto him, Take thy

bill, and sit down quickly, and write fifty. 7) Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8) And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9) And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10) He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11) If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12) And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13) No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye

cannot serve God and mammon."

(xxxi) Master and Servant

(Luke 17:7-10) "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8) And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9) Doth he thank that servant because he did the things that were commanded him? I trow not. 10) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

(xxxii) Pharisee and the Tax Collector

(Luke 18:9-10) "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10) Two men went up into the temple to pray; the one a Pharisee, and the other a publican."

(xxxiii) Persistent Widow

(Luke 18:1-8) "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2) Saying, There was in a city a judge, which feared not God, neither regarded man: 3) And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4) And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5) Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6) And the Lord said, Hear what the unjust judge saith. 7) And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8) I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

(xxxiv) Ten Talents

(Luke 19:11-27) "And as they heard these things, he added and spake a parable, because

he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13) And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14) But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15) And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16) Then came the first, saying, Lord, thy pound hath gained ten pounds. 17) And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18) And the second came, saying, Lord, thy pound hath gained five pounds. 19) And he said likewise to

him, Be thou also over five cities. 20) And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22) And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24) And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25) (And they said unto him, Lord, he hath ten pounds.) 26) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before

me."

*(The above list of parables is from Lionel Hartley, **The Harmony of Christ's Parables**, Huxley Theatre Press, 1966)*

Oswald Chambers (1874-1917) wrote, "If Jesus Christ is only a teacher, then all he can do is to tantalize us, to erect a standard we cannot attain to; but when we are born again of the Spirit of God, we know that he did not come only to teach us, he came to make us what he teaches we should be".

Charles Haddon Spurgeon (1834-1892) said, "Jesus differs from all other teachers; they reach the ear, but he instructs the heart; they deal with the outward letter, but he imparts an inward taste for the truth".

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Chapter 8:
Death

Oswald Chambers (1874-1917) wrote, "The death of Jesus was not the death of a martyr, it was the revelation of the eternal heart of God."

Jesus was a carpenter who never asked for union wages; who never owned a home that he could call his very own; a brilliant young teacher who never asked for an increase in salary; a great physician who healed the sick and afflicted yet never asked whether they had medical insurance; a good neighbour who always tried to show His love and was never unfriendly.

He travelled all over the country trying to

help somebody everywhere He went; and often fed large numbers of people when He found them hungry whether they had money or not.

He was so wrapped up in trying to help people that He often wept over their pitiful condition.

Yet some of the very people He tried to help joined the senseless mob who mocked Him, spit in His face and crucified Him.

(Luke 23:32-47) "And there were also two other, malefactors, led with him to be put to death. 33) And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34) Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35) And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him

save himself, if he be Christ, the chosen of God. 36) And the soldiers also mocked him, coming to him, and offering him vinegar, 37) And saying, If thou be the king of the Jews, save thyself. 38) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 39) And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40) But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41) And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42) And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43) And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. 44) And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45) And the sun was darkened, and the veil of the temple

was rent in the midst. 46) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47) Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."

His death was an atonement (in our place) through His shed blood (for our sakes) (Hebrews 2:9) "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

(1 Peter 3:18) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"

George Macdonald (1824-1905) wrote, "Christ died to save us, not from suffering, but from ourselves; not from injustice, far less than

justice, but from being unjust. He died that we might live-but live as he lives, by dying as he died who died to himself."

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Chapter 9:
Burial

He was buried (1 Corinthians 15:4) "And that he was buried, and that he rose again the third day according to the scriptures:"

(Luke 23:50-55) "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51) (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. 52) This man went unto Pilate, and begged the body of Jesus. 53) And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54) And that day was the preparation, and the

sabbath drew on. 55) And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid."

E G White in *The Desire of Ages*, Page 769, wrote, "At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day."

His burial is also symbolised in our Baptism, provided it is by immersion.

(Romans 6:4 KJV) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Robert H. Pierson tells us that Henry and his father had been debating the meaning of the word baptise.

"It really doesn't matter," Mr. Powell was saying, "whether a person is immersed or whether he is just sprinkled; it's all the same."

"But, Father," Henry persisted, "the Bible says that in baptism we are buried with Christ. How can a person be buried when he is only sprinkled?"

"Oh, it's all the same," and his father passed it off with a wave of his hand, unwilling to argue the point further. By way of changing the subject he added, "Henry, the old Plymouth Rock rooster died today; he's lying down near the path on the way to the barn. I wish you would go and bury him."

The young man left and was gone for some time.

"Did you bury the rooster?" his father asked.

"Yes, Father," replied Henry somewhat hesitatingly.

Mr. Powell rose from his chair and went out; when he returned a few minutes later, he was agitated. "Henry," he demanded, "I thought you told me you had buried the rooster."

"Didn't I, Father?"

"No, you didn't," Mr. Powell replied positively. "I found him lying in the path with just a few grains of dirt sprinkled over him. When I said bury him, I meant for you to dig a hole and put him down in the ground."

"But, Father", Henry hesitated a moment, then continued with a twinkle in his eye, "didn't you tell me just a while ago that sprinkling and burying are just the same?"

Mr. Powell saw the point.

Chapter 10: Resurrection

Lorenz Eifert wrote, "The dying Jesus is the evidence of God's anger toward sin; but the living Jesus is the proof of God's love and forgiveness."

Do you know for sure what's going to happen to you after you die? The prospect of that should make you think. It made Peter Waldo anxious for the first time when, at a party, a friend of his suddenly keeled over and died. He went home and looked through his library of history books, scientific books, and philosophical books, trying to find something about death. But they told him nothing. Finally he turned to the Bible. There he found

information that couldn't be found elsewhere-basic truths that were given by Christ Himself, who had experienced death and conquered it. He told what it is and what would happen to the righteous and the unrighteous after death occurs. This is a subject that vitally concerns everyone. Christ is the only one who ever rose from the dead of His own volition and by His own power. That's why His revelation about what happens after death appeared believable to Waldo. Peter Waldo became a noted Christian reformer, founder of the Waldensian Church of Europe.

He bodily rose from the dead:

(Acts 2:23) "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:"

(Acts 2:24) "Whom God hath raised up, having loosed the pains of death: because it was

not possible that he should be holden of it."

(Acts 4:33) "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

(1 Corinthians 15:4) "And that he was buried, and that he rose again the third day according to the scriptures:"

Someone asked an old fisherman whose faith in Jesus seemed very simple and sure, "How do you know that Christ is risen?"

"Do you see those cottages near that high cliff?" he replied, pointing to the shore. "Well, sometimes, when I am far out at sea, I know that the sun is risen by the reflection in those windows. How do I know that Christ is risen? Because I see His light reflected from the faces of some of my fellows every day, and because the light of His glory shines into my own life. And I hope that I am reflecting that light to

others.

George Matheson wrote, "Christ has illuminated the world, not by what He did, but by what He was; His life is the Light of Men. We speak of a man's life-work; the work of Jesus was His life itself.... It is good to be told that the pure in heart shall see God, but the vision of heaven in a pure man's face outweighs it all. They tell us that the Easter morning has revealed His glory; rather would I say that His glory has revealed the Easter morning. It is not resurrection that has made Christ; it is Christ that has made resurrection. To those who have seen His beauty, even Olivet can add no certainty; the light of immortality is as bright on His Cross as on His Crown. 'I am the resurrection' are His own words about Himself-not 'I teach,' not 'I cause,' not 'I predict,' but 'I am.'"

A Japanese nobleman who came to America visited a Sunday school to study its function.

The superintendent asked him to say a few words to those present.

Now this visitor was a Confucianist, and he began by saying that the teachings of Confucius and Christ are just about the same. There are very few differences, he said, and therefore he regarded Christians as brothers.

When he had finished, a distinguished merchant, a member of the Sunday school, rose to his feet.

Of course, he recognized the moral teachings of Confucius, he said, but added the following: "There is, however, a basic and vital difference between Confucius and the Lord Jesus Christ. Confucius is dead and remains in his grave until Jesus Christ will raise him. But the tomb of Christ is empty. He lives and He will not see death again. He is in our midst this hour of our Sunday school."

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Chapter 11: Ascension

He ascended to the right hand of the Father:

(Mark 16:19) "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

(Luke 24:50-52) "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51) And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52) And they worshipped him, and returned to Jerusalem with great joy:"

(Ephesians 1:20) "Which he wrought in Christ, when he raised him from the dead, and

set him at his own right hand in the heavenly places,"

(Acts 1:6-11) "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10) And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Chapter 12:
Second Coming

Alexander Maclaren (1826-1910) wrote, "The primitive church thought more about the Second Coming of Jesus Christ than about death or about heaven. The early Christians were looking not for a cleft in the ground called a grave but for a cleavage in the sky called Glory. They were watching not for the undertaker but for the uppertaker."

He will personally return in power and glory:

(Acts 1:11) "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have

seen him go into heaven."

(John 14:3) "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

We don't know when it will be:

(Matthew 24:35-36) "Heaven and earth shall pass away, but my words shall not pass away. 36) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

There was a man who called the assistant postmaster general in Washington and urged him to issue a stamp commemorating the Second Coming.

The Washington official said, "If you will tell me the exact time and place of His coming, I will get a stamp ready."

The caller hung-up.

The incident was published in Kansas City and the official in Washington received 12 letters from people naming the time and place.

The times ranged from July 1961 to 2061.

But Jesus said, " But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

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Chapter 13: Mediator

He is the *only* mediator between God and man:

(1 Timothy 2:5) "For there is one God, and one mediator between God and men, the man Christ Jesus;"

(Hebrews 7:25) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Moody Adams wrote, "When Elizabeth Barrett married the famous poet Robert Browning, her parents were so upset they

disowned her. She and her husband settled far from home in Florence, Italy. Elizabeth loved her mother and father and did everything she could to be reconciled with them. Several times a month she wrote expressive, loving letters. After 10 years without any response, finally, a package came from her parents. It was a happy moment for Elizabeth as she opened it. But inside she found all of the letters she had sent-unopened. Like her husband, Elizabeth was a poet and her letters of reconciliation were eloquent. They have been called ‘some of the most beautiful and expressive in all English literature.’ But her parents never read them."

Jesus Christ, like Elizabeth, went to extreme measures in a reconciliation attempt. He died so sinful men could be reconciled to God. It breaks His heart that many refuse to even read the letter of Calvary's love.

Chapter 14:
His Church

He is the Head of His body, the Church:

(Ephesians 1:22) "And hath put all things under his feet, and gave him to be the head over all things to the church,"

(Ephesians 1:23) "Which is his body, the fulness of him that filleth all in all."

(Colossians 1:18) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

He welcomes every believer in the Body of Christ by the Holy Spirit at conversion:

(1 Corinthians 12:13) "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The church is never a place but always a people; never a fold but always a flock; never a sacred building, but always a believing assembly. The church is we who pray, not where we pray.

For more than a year a little old charwoman who lived on the wrong side of the tracks had been trying to join a fashionable downtown church.

The preacher was not eager to have a seedy looking person in faded, out-of-style clothes sitting in a pew next to his rich members.

When she called for the fifth time to discuss membership, he put her off for the fifth time.

"I tell you what," said he unctuously, "you

just go home tonight and have a talk with God about it. Later you can tell me what He said."

The poor woman went on her way. Weeks moved into months, and the preacher saw no more of her, and his conscience did hurt a little.

Then one day he encountered her scrubbing floors in an office building, and felt impelled to inquire, "Did you have your little talk with God, Mrs. Washington?" he asked.

"Oh, my, yes," she said, "I talked with God, as you said."

"Ah, and what answer did He give you?

"Well, preacher," she said, pushing back a wisp of stringy hair with a sudsy hand, "God said for me not to get discouraged, but to keep trying. He said that He himself had been trying to get into your church for 20 years, with no more success than I have had."

On a personal note, my ideal of a church would be composed of people just like me. It will be friendly only if I am. It will do a great work only if I work. It will make generous gifts to many causes only if I am generous. It will bring others into its fellowship only if I bring them. Its seats will be filled only if I fill them. It will be a church of loyalty and love, of faith and service only if I, who make it what it is, am filled with these attributes, therefore, with God's help, I dedicate myself to the task of being all these things I want my Church to be. And I invite you to choose to do the same.

Chapter 15:
King of Kings

Sometimes there were more kings than one at Sparta, who governed by joint authority.

A king was occasionally sent to some neighboring state in character of a Spartan ambassador.

Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador?

No, he did not divest himself of his royal dignity, but only added to it that of public deputation.

So Christ, in becoming man, did not cease to be God; but though He ever was, and still

continued to be, King of the whole creation, acted as the voluntary Servant and Messenger of the Father.

(Revelation 17:14) "… He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Once a great king visited a town to lay the foundation stone of a new hospital.

Thousands of school children greeted him and sang for him.

Soon after the king passed a group of children, a teacher saw a little girl crying. She asked, "Why are you crying? Did you not see the king?"

The little girl sobbed out, "Yes, teacher, but the king did not see me."

How different the Lord Jesus Christ is from earthly kings. Not only does He give life to each

one, but He is also personally interested in and personally maintains each life.

He is the coming universal King who shall reign on the throne of David:

(Luke 1:31-33) "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Jesus talked about the kingdom of God more often than any other subject. He used stories and images to communicate its beauty and value.

He told us that the kingdom is within us, and all around us, and yet we can still look forward to its full realization when Jesus comes again.

Though Dean Farrar was the privileged friend of Queen Victoria, he seldom referred to this distinction.

But he did so on the occasion of the first anniversary of the accession of Edward VI to the throne of England, during the service in Canterbury Cathedral, when he related that Queen Victoria, after hearing one of her chaplains preach at Windsor on the second advent of Christ, spoke to the dean about it and said: "Oh, how I wish that the Lord would come during my lifetime."

"Why does your majesty feel this very earnest desire?" asked the great preacher.

With her countenance illuminated by deep emotion the Queen replied, "Because I should so love to lay my crown at His feet."

Chapter 16:
Judge

He is the final judge of all both His followers and those who fail to place their trust in Him as their Saviour from sin:

(John 5:27-29) "And hath given him authority to execute judgment also, because he is the Son of man. 28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

(Revelation 20:11-15) "And I saw a great white throne, and him that sat on it, from whose

face the earth and the heaven fled away; and there was found no place for them. 12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14) And death and hell were cast into the lake of fire. This is the second death. 15) And whosoever was not found written in the book of life was cast into the lake of fire."

Ruth E. Knowlton tells this on herself: "Years ago I lived in an apartment building in a large city.

The building next door was only a few feet away from mine, and I could look across the alley into the apartment on the same floor as

mine.

There was a woman who lived there, whom I had never met, yet I could see her as she sat by her window each afternoon, sewing or reading.

"After several months had gone by, I began to notice that her windows were dirty. Everything was indistinct through her smudged windows. I would say to myself, 'I wonder why that woman doesn't wash her windows? They look dreadful!'

"One bright morning I decided to do my spring housecleaning and thoroughly cleaned my apartment, including washing the windows on the inside.

"Late in the afternoon when I was finished, I sat down by the window with a cup of coffee for a rest.

What a surprise! Across the way, the woman sitting by her window was clearly visible. Her

windows were clean!

"Then it dawned on me. I had been criticizing her dirty windows, but all the time I was observing them through my own dirty ones!"

Are we ready:

(Matthew 25:1) "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

(1 Peter 4:17) "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

(Matthew 12:41) "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

(Hebrews 10:26-29) "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28) He that despised Moses' law died without mercy under two or three witnesses: 29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

(James 4:17) "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

(1 John 1:9) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(1 John 3:4) "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

(Romans 6:23) "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

(Romans 3:23) "For all have sinned, and come short of the glory of God;"

(Acts 17:30) "And the times of this ignorance God winked at; but now commandeth all men every where to repent:"

(John 14:15) "If ye love me, keep my commandments."

(Revelation 22:14) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

(Acts 4:12) "Neither is there salvation in

any other: for there is none other name under heaven given among men, whereby we must be saved."

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Chapter 17:
Michael, the archangel

1. Michael, the archangel, is Christ.

Note the following evidence:

(i) Jude calls Michael, the archangel. (Jude 1:9) "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

(ii) 1 Thessalonians says that it is the voice of the archangel that will raise the dead. (1 Thessalonians 4:16) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of

God: and the dead in Christ shall rise first:"

(iii) John says that it is Jesus' voice that will raise the dead, so, Jesus is the archangel. (John 5:27-29) "And hath given him authority to execute judgment also, because he is the Son of man. 28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

2. Michael, the archangel, (Christ) is the second person of the Godhead. The Bible clearly refers to Him as God, (John 1:1-3) "In the beginning was the Word, and the Word was with God, and the Word was God. 2) The same was in the beginning with God. 3) All things were made by him; and without him was not any thing made that was made."

(John 1:10) "He was in the world, and the

world was made by him, and the world knew him not."

(John 1:14) "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

(Titus 1:3) "But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;"

(Titus 1:4) "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour."

(Colossians 2:9) "For in him dwelleth all the fulness of the Godhead bodily."

(John 5:20) "For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these,

that ye may marvel."

(1 Timothy 3:16) "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

3. Michael, the archangel, (Christ) is not a created being but rather existed from eternity with His father, (John 1:1-3) "In the beginning was the Word, and the Word was with God, and the Word was God. 2) The same was in the beginning with God. 3) All things were made by him; and without him was not any thing made that was made."

(John 1:10) "He was in the world, and the world was made by him, and the world knew him not."

(John 1:14) "And the Word was made flesh, and dwelt among us, (and we beheld his glory,

the glory as of the only begotten of the Father,) full of grace and truth."

(John 6:38) "For I came down from heaven, not to do mine own will, but the will of him that sent me."

(John 17:5) "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

(John 17:24) "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

(Colossians 1:15-17) "Who is the image of the invisible God, the firstborn of every creature: 16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all

things were created by him, and for him: 17) And he is before all things, and by him all things consist."

(Micah 5:2) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

(John 8:58) "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

4. Michael, the archangel, (Christ) is the supreme commander or leader of the angelic host (and is thus called the archangel), but serving in this capacity does not detract from His deity or make Him, in any way, a created being. When this "Captain of the host of the Lord" appeared to Joshua, the fact that Joshua worshipped Him is proof that this captain of the

host was the Lord and not a created angel, (Joshua 5:14, 15) "And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15) "And the captain of the Lord'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

5. We know that Christ is not a created angel because angels, as created beings, are not to be worshipped, But angels, themselves, worship Christ (Hebrews 1:6).

(Colossians 2:18) "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,"

(Revelation 19:10) "And I fell at his feet to worship him. And he said unto me, See thou do

it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

(Revelation 22:8-9) "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. 9) Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

(Hebrews 1:6) "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

6. Jesus is called the "angel of the Lord", Exodus 3:2; the "angel of God", Exodus 14:19; the "angel of His presence", Isaiah 63:9; the "messenger of the covenant", Malachi 3:1; and

"angel", Exodus 23:20; "mine angel", Exodus 23:23; and "His angel", Daniel 3:28.

(Exodus 3:2) "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

(Exodus 14:19) "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:"

(Isaiah 63:9) "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

(Malachi 3:1) "Behold, I will send my messenger, and he shall prepare the way before

me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

(Exodus 23:20) "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

(Exodus 23:23) "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off."

(Daniel 3:28) "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."

Let's dig deeper into these references.

Please note that repeatedly these passages refer to the angel as the Lord or God:

(i) The "angel of the Lord" who came to Gideon, Judges 6:11-22, is called the "Lord" in Judges 6:14. (Judges 6:11-22) "And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. 12) And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. 13) And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. 14) And the Lord looked upon him, and said, Go in this thy might, and thou shalt

save Israel from the hand of the Midianites: have not I sent thee? 15) And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. 16) And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. 17) And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me. 18) Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. 19) And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. 20) And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. 21) Then the angel of the Lord put forth the end of the staff that was in

his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. 22) And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the Lord face to face."

(ii) Manoah said he had "seen God", Judges 13:22, when the "angel of the Lord" appeared to him, (Judges 13:3-22) "And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. 4) Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 5) For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. 6) Then

the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: 7) But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. 8) Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. 9) And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. 10) And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. 11) And Manoah arose, and went after his wife, and

came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. 12) And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? 13) And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. 14) She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. 15) And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. 16) And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. 17) And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? 18) And the angel of the Lord said unto him,

Why askest thou thus after my name, seeing it is secret? 19) So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderously; and Manoah and his wife looked on. 20) For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. 21) But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. 22) And Manoah said unto his wife, We shall surely die, because we have seen God."

(iii) The angel who came to Joshua, causes sin to pass away and gives righteousness. Only God can do these things. (Zechariah 3) "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. 2) And the Lord said unto Satan, The Lord rebuke thee, O Satan;

even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3) Now Joshua was clothed with filthy garments, and stood before the angel. 4) And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. 5) And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. 6) And the angel of the Lord protested unto Joshua, saying, 7) Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. 8) Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the

BRANCH. 9) For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. 10) In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree."

(iv) When the angel appeared to Jacob, he said he had "seen God face to face", (Hosea 12:4) "Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;"

(Genesis 32:30) "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

(v) The "angel of His presence", "saved" and "redeemed", which only God can do, (Isaiah 43:11) "I, even I, am the Lord; and beside me

there is no saviour."

(Isaiah 44:6) "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."

(v) "Mine angel" could pardon transgression which only God can do, (Exodus 23:23) "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off."

(Mark 2:7) "Why doth this man thus speak blasphemies? who can forgive sins but God only?"

7. A careful comparison will show that: the "prince of princes", Daniel 8:25; the "prince of the host", Daniel 8:11; "Michael, your prince", Daniel 10:21; Michael, "the great prince", Daniel 12:1; and "Messiah, the prince", Daniel

9:25, all refer to the same being, the Lord Jesus Christ.

(Daniel 8:25) "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

(Daniel 8:11) "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

(Daniel 10:21) "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."

(Daniel 12:1) "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and

there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

(Daniel 9:25) "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."

(Acts 3:15) "And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

(Acts 5:31) "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

(Revelation 1:5) "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"

8. The being who appeared to Daniel, Daniel 10:5, 6, is obviously Christ because the description of Him is the same as that of Christ in Revelation 1:13-15. This being is also called Michael in Daniel 10:13.

(Daniel 10:5) "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:"

(Daniel 10:6) "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude."

(Revelation 1:13-15) "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14) His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15) And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

(Daniel 10:13) "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

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Chapter 18: The Testimony of History.

Flavius Josephus, Jewish historian, became a Pharisee at 19, later commander, of the Jewish forces in Galilee. Captured by Romans and attached to their headquarters. Born: 34AD. He wrote, "Now there was about this time Jesus, a wise man if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many Jews, and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross,

those that loved him at the first, did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day."

Pontius Pilate, Roman governor of Judea who ordered Christ's crucifixion, first century A.D. He wrote to the Roman emperor Tiberius Caesar, "And him, Herod, and Archelaus and Philip, Annas, and Caiphas, with all the people, delivered to me, making a great uproar against me that I should try Him (Christ). I, therefore, ordered Him to be crucified, having first scourged Him, and having found against Him no cause of evil accusations or deeds. At the time he was crucified, there was darkness over all the world, the sun being darkened at midday, and the stars appearing, but in them there appeared no lustre; and the moon, as if turned into blood, failed in her light."

Julian the Apostate, Roman Emperor from 361-363 A.D. and one of the most gifted ancient adversaries to Christianity wrote in his work against Christianity, "Jesus…has now been celebrated about three hundred years having done nothing in his lifetime worthy of fame, unless anyone thinks it is a very great work to heal lame and blind people and exorcise demoniacs in the villages of Bethsaida and Bethany."

But at the end of his life, Julian the Apostate was forced to say, "Thou has conquered, O Galilean!"

Thallus, Samaritan-born historian, wrote A.D. 52. His writings have disappeared and we know of them only from fragments cited by other writers. One such writer is Julian Africanus, A Christian writer of about 221 A.D. who says, "Thallus, in the third book of his histories, explains away this darkness [at the crucifixion] as an eclipse of the sun -

unreasonable as it seems to me (unreasonable of course, because a solar eclipse could not take place at the time of the full moon, and it was at the season of the Paschal full moon that Christ died)."

Carnegie Simpson wrote, "Jesus is not one of the group of world's great. Talk about Alexander the Great and Charles the Great and Napoleon the Great if you will…Jesus is apart. He is not the Great - He is the only."

David Strauss, a German theologian who applied Hegelian philosophy to the study of the Bible, toward the end of his life wrote, "This Christ…is historical, not mythical, is an individual, no mere symbol…"

E. M. Blaiklock wrote, "Luke is a consummate historian, to be ranked in his own right with the great writers of the Greeks."

Bruce M. Metzger wrote, "Today no

competent scholar denies the historicity of Jesus."

H. G. Wells, British writer, 1866-1946 wrote, "In the reign of Tiberius Caesar a great teacher arose out of Judea who was to liberate the intense realization of the righteousness and unchallengeable oneness of God, and of man's moral obligation to God…This was Jesus of Nazareth…Is it any wonder that to this day the Galilean is too much for our small hearts."

Napoleon Bonaparte (1769-1821), Emperor of the French said, "You speak of Caesar, of Alexander, of their conquests and of the enthusiasm which they enkindled in the hearts of their soldiers; but can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me even while living, as the Carthaginian army forgot Hannibal. Such is our power." … "I know men and I tell you, Jesus Christ is no mere man. Between him and every

other person in the world there is no possible term of comparison. Alexander, Caesar, Charlemagne, and I have founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ founded his empire upon love; and at this hour, millions would die for him." … "I search in vain history to find similar to Jesus Christ, or anything which can approach the gospel. Neither history nor humanity, nor ages, nor nature, offer me anything with which I am able to compare it or to explain it. Here everything is extraordinary."

Ernest Renan, French historian, religious scholar and linguist wrote, "All history is incomprehensible without Christ." … "Whatever may be the surprises of the future, Jesus will never be surpassed."

William E. Channing (1780-1842), American religious leader whose writings and sermons led to the emergence of Unitarianism wrote, "The sages and heroes of history are receding from

us, and history contracts the record of their deeds into a narrower and narrower page. But time has no power over the name and deeds and words of Jesus Christ."

P. Carnegie Simpson said, "[Christianity] is a fact of history recognizable as any other."

H. G. Wells (1866-1946, British writer, when asked which person left the most permanent impression on history, he replied that judging a person's greatness by historical standards, "By this test, Jesus stands first."

Elsewhere he wrote, "I am a historian, I am not a believer, but I must confess as a historian that this penniless preacher from Nazareth is irrevocably the very center of history. Jesus Christ is easily the most dominant figure in all history."

And, "Christ is the most unique person of history. No man can write a history of the human race without giving first and foremost

place to the penniless teacher of Nazareth."

Kenneth Scott Latourette, former President of American Historic Society in 'A History of Christianity', "It is evidence of His importance, of the effect that He has had upon history and presumably, of the baffling mystery of His being that no other life ever lived on this planet has evoked so huge a volume of literature among so many people and languages, and that, far from ebbing, the flood continues to mount."

"As the centuries pass by, the evidence is accumulating that measured by its effect on history, Jesus is the most influential life ever lived on this planet. The influence appears to be mounting."

"No other life lived on this planet has so widely and deeply affected mankind."

George Bancroft, an American historian wrote, "I find the name of Jesus Christ written on the top of every page of modern history."

American politician Daniel Webster (1782-1852), said, "All that is best in the civilization of today, is the fruit of Christ's appearance among men."

Will Durant, a popular modern historian and philosopher, when asked what he felt the apex of history was, he replied, "the three years that Jesus of Nazareth walked the earth."

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Chapter 19:
Names of Christ

Billy Sunday in a sermon said, "There are two hundred and fifty-six names given in the Bible for the Lord Jesus Christ, and I suppose this was because He was infinitely beyond all that any one name could express".

Giles Fletcher (1584-1623) wrote, "He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men, life is he; to sick men, health;
To blind men, sight; and to the needy, wealth;

A pleasure without loss; a treasure without stealth."

John Spencer (1630-1693) wrote, "Christ is full and sufficient for all his people. He is bread, wine, milk, living waters, to feed them; he is a garment of righteousness to cover and adorn them; a Physician to heal them; a Counsellor to advise them; a Captain to defend them; a Prince to rule; a Prophet to teach; a Priest to make atonement for them; a Husband to protect; a Father to provide; a Brother to relieve; a Foundation to support; a Root to quicken; a Head to guide; a Treasure to enrich; a Sun to enlighten; and a Fountain to cleanse".

Titles of Christ in the New Testament

The Word.

(John 1:1-14) "In the beginning was the Word, and the Word was with God, and the Word was God. 2) The same was in the beginning with God. 3) All things were made by

him; and without him was not any thing made that was made. 4) In him was life; and the life was the light of men. 5) And the light shineth in darkness; and the darkness comprehended it not. 6) There was a man sent from God, whose name was John. 7) The same came for a witness, to bear witness of the Light, that all men through him might believe. 8) He was not that Light, but was sent to bear witness of that Light. 9) That was the true Light, which lighteth every man that cometh into the world. 10) He was in the world, and the world was made by him, and the world knew him not. 11) He came unto his own, and his own received him not. 12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Lamb of God.

(John 1:29) "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Oswald Chambers (1874-1917) wrote, 'Jesus Christ exhibited a divine paradox of the lion and the lamb. He was the Lion in majesty, rebuking the winds and demons. He was the Lamb in meekness, "who when he was reviled, reviled not again." He was the Lion in power, raising the dead. He was the Lamb in patience who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He was the Lion in authority, "Ye have heard that it hath been said ... but I say unto you." He was the Lamb in gentleness, "Suffer the little children to come unto me."'

Water of Life

Ian Maclaren (1850-1907) wrote, 'A missionary in India spoke near a fountain on the

subject, "Jesus, the Water of Life." A Muslim interrupted, "Your religion is like this little stream of water, but Islam is like a great ocean!" "Yes," said the missionary, "but there is this difference: When men drink ocean water they die of thirst. When they drink the water of life which Christ gives, they live forever!" The stream is small, but it can satisfy your thirst.

The Bread of life (John 6:35) "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Christ is the bread for men's souls. In him the church has enough to feed the whole world.'

The Leaven of the Spirit

Lord, You are the bread of life.
Make me, Lord, a slice of thee;
May life for me be Spirit filled -
The leaven swelling up in me.

The silent unseen working
Transforming lazy flour
Into holy air-filled bubbling life;
Risen, baked, and given power!
So life no longer is a loaf
Of wasted energy.
Lord, may the crumbs I leave behind,
Draw other souls to Thee.
-- Lionel Hartley 22/7/97

The Light of the world.

(John 8:12) "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

When he came, there was no light. When he left, there was no darkness.

No one switches on a light in an area flooded by direct sunlight. We put on the light in order to dispel darkness. It is the darkness that makes the light necessary. God from eternity knew that

men would choose darkness rather than light, and therefore He had to bring His light in Jesus Christ to shine in the midst of darkness.

The Door of the sheep.

(John 10:7-10) "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8) All that ever came before me are thieves and robbers: but the sheep did not hear them. 9) I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10) The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

Charles H. Spurgeon made a penetrating observation when he said there were many rooms in the ark but only one door. Similarly, there is only one door in the ark of our salvation, and that is Christ.

Luci Shaw (1928-) wrote, "Because eternity

was closeted in time, He is my open door to forever.

The Good Shepherd.

(John 10:11-14) "I am the good shepherd: the good shepherd giveth his life for the sheep. 12) But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13) The hireling fleeth, because he is an hireling, and careth not for the sheep. 14) I am the good shepherd, and know my sheep, and am known of mine."

The Resurrection and the Life.

(John 11:25-26) "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26) And whosoever liveth and believeth in me shall never die. Believest thou this?"

The Way, the Truth, and the Life.

(John 14:6) "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Thomas À Kempis (C. 1380-1471) wrote of the Christ, "Follow me: I am the way, the truth, and the life. Without the way there is no going; without the truth there is no knowing [and] without the life there is no living".

A. W. Tozer (1897-1963) wrote, "Christ is not one of many ways to approach God, nor is he the best of several ways; he is the only way".

On a dark and stormy night, a child was lost in the streets of a large city. A policeman found him crying in distress, and gathering enough from his story to locate the home, gave him directions after this manner. "Just go down this street half a mile, turn and cross the big iron bridge, then turn to your right and follow the river down a little way, and you'll see where you are." The poor child, only half comprehending,

chilled and bewildered by the storm, turned about blindly, when another voice spoke in a kindly tone, "Just come with me." The little hand was clasped in a stronger one, the corner of a warm coat was thrown over the shoulders of the shivering child, and the way home was made easy. The first man had told the way; the second man became the way. This is exactly what the Lord Jesus Christ has been for us. From eternity He has told us that He is the Way. He has to become our Light also, to lead us to the Way

The True Vine.

(John 15:1-8) "I am the true vine, and my Father is the husbandman. 2) Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3) Now ye are clean through the word which I have spoken unto you. 4) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide

in the vine; no more can ye, except ye abide in me. 5) I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6) If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8) Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

That Rock

(1 Corinthians 10:4) "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

A street preacher in London was preaching to a crowd that had gathered around him. It was at the time of the Shamrock races, and everyone was talking of the event. A ruffian on the edge

of the crowd thought he would have a little fun, so he called three times, "Mr. Preacher! What do you know about the Shamrock?" Finally, the fourth time, not to be silenced, the ruffian called again, "Mr. Preacher! I'm asking you what you know about the Shamrock." This time the preacher paused. The crowd became very still. Pointing upward with one hand, he said, so clearly and distinctly that everyone could hear him, "On Christ, the solid Rock, I stand; all other rocks are-sham rocks!"

(2 Samuel 22:2-3) "And he said, The Lord is my rock, and my fortress, and my deliverer; 3) The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence."

(2 Samuel 22:47) "The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation."

(Psalms 18:2) "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

(Psalms 18:46) "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted."

(Psalms 28:1) "A Psalm of David. Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit."

(Psalms 31:3) "For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me."

(Psalms 42:9) "I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?"

(Psalms 62:2) "He only is my rock and my

salvation; he is my defence; I shall not be greatly moved."

(Psalms 62:6) "He only is my rock and my salvation: he is my defence; I shall not be moved."

(Psalms 71:3) "Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress."

(Psalms 92:15) "To show that the Lord is upright: he is my rock, and there is no unrighteousness in him."

The Last Adam.

(1 Corinthians 15:45) "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

The Chief Corner-stone.

(Ephesians 2:20) "And are built upon the foundation of the apostles and prophets, Jesus

Christ himself being the chief corner stone;"

Compare (Isaiah 28:16-17) "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. 17) Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The Man Christ Jesus.

(1 Timothy 2:5) "For there is one God, and one mediator between God and men, the man Christ Jesus;"

The Great High Priest.

(Hebrews 4:14) "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

The Author/Finisher of our Faith.

(Hebrews 12:2) "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Chief Shepherd.

(1 Peter 5:4) "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Our Advocate and propitiation (Atoning Sactrifice).

(1 John 2:1-2) "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Michael the Archangel. ***[See chapter 17]***

(Jude 1:9) "Yet Michael the archangel,

when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

The Lion of the Tribe of Judah.

(Revelation 5:5) "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

The Morning Star.

(Revelation 22:16) "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

King of Kings, and Lord of Lords. ***[See chapter 13]***

(Revelation 19:16) "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND Lord OF LordS."

Bishop Augustine of Hippo (354-430) said, "Jesus Christ will be Lord of all or he will not be Lord at all".

Titles of Christ in the Old Testament

These are not so easily recognised, but a comprehensive study (outside the scope of this book) will reveal that these titles all refer to the Christ.

Seed of the Woman.

(Genesis 3:15) "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Mine Angel.

(Exodus 23:23) "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off."

Star out of Jacob.

(Numbers 24:17) "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

Prophet.

(Deuteronomy 18:15) "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;"

(Deuteronomy 18:18) "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Captain of the Host of the Lord.

(Joshua 5:14) "And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did

worship, and said unto him, What saith my lord unto his servant?"

A Friend Closer than a Brother.

(Proverbs 18:24) "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

My Beloved.

(Song of Songs 2:10) "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away."

Chiefest among Ten Thousand.

(Song of Songs 5:10) "My beloved is white and ruddy, the chiefest among ten thousand."

The Altogether Lovely Beloved.

(Song of Songs 5:16) "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

Wonderful, Counsellor, The mighty God,

The everlasting Father, The Prince of Peace (Isaiah 9:6) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

The Lord our Righteousness.

(Jeremiah 23:5) "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

(Jeremiah 23:6) "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

The Son of God.

(Daniel 3:25) "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the

fourth is like the Son of God."

The Son of man.

(Daniel 7:13) "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Michael, the Great Prince. ***[See chapter 17]***

(Daniel 12:1) "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The Branch.

(Zechariah 6:12-13) "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he

shall build the temple of the Lord: 13) Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

Potato

(Isaiah 53:2) "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

The Messenger of the covenant.

(Malachi 3:1) "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

The Sun of Righteousness.

(Malachi 4:2) "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

Chapter 20: Sermons by Jesus

Notable sermons by Jesus include the Sermon on the Mount (Matthew 5-7), known for its ethical teachings like the Beatitudes, the Lord's Prayer, and calls to love enemies, as well as his Mission Discourse (Matthew 10), the Parabolical Discourse (Matthew 13), the Discourse on Faith Communities (Matthew 18), and the Olivet Discourse (Matthew 24-25), which focus on discipleship, using parables, church life, and future events, respectively.

In the Gospel of Matthew, Jesus' teachings are often organized into five major discourses or sermons, each with distinct themes:

Sermon on the Mount:

(Matthew 5-7): The ethical and spiritual foundation for living in God's Kingdom. This is Jesus' most famous and influential sermon, laying out the principles of the Kingdom of God.

Key themes include:

The Beatitudes: Blessings on the poor in spirit, those who mourn, the meek, those who hunger for righteousness, the merciful, the pure in heart, the peacemakers, and those persecuted for righteousness' sake.

Salt and Light: Instructions for Jesus' followers to be a positive influence in the world.

Jesus and the Law: Teaching on how his followers should understand and live God's law, including calls to love enemies and not to judge others.

The Lord's Prayer: A model for prayer.

Perhaps better titled, ‘The Believer’s Prayer’.

Focus on Inner Spirituality: Emphasizing sincerity in giving, prayer, and fasting rather than outward show.

Mission Discourse:

Instructions to his disciples on how to spread the gospel and the challenges they would face. (Matthew 10) "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2) Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3) Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4) Simon the Canaanite, and Judas Iscariot, who also betrayed him. 5) These twelve Jesus sent forth, and commanded them, saying, Go not

into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6) But go rather to the lost sheep of the house of Israel. 7) And as ye go, preach, saying, The kingdom of heaven is at hand. 8) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9) Provide neither gold, nor silver, nor brass in your purses, 10) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 11) And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. 12) And when ye come into an house, salute it. 13) And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14) And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15) Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for

that city. 16) Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17) But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18) And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19) But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20) For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21) And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22) And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be

come. 24) The disciple is not above his master, nor the servant above his lord. 25) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 26) Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27) What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30) But the very hairs of your head are all numbered. 31) Fear ye not therefore, ye are of more value than many sparrows. 32) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33) But whosoever shall

deny me before men, him will I also deny before my Father which is in heaven. 34) Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36) And a man's foes shall be they of his own household. 37) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38) And he that taketh not his cross, and followeth after me, is not worthy of me. 39) He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40) He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41) He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42) And whosoever shall give to drink

unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Parabolical Discourse:

Jesus teaches through parables, such as the parable of the sower, to illustrate the nature of the Kingdom. (Matthew 13) "The same day went Jesus out of the house, and sat by the sea side. 2) And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6) And when the sun was up, they were scorched; and because they had no root, they withered away. 7) And some fell

among thorns; and the thorns sprung up, and choked them: 8) But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9) Who hath ears to hear, let him hear. 10) And the disciples came, and said unto him, Why speakest thou unto them in parables? 11) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed;

lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16) But blessed are your eyes, for they see: and your ears, for they hear. 17) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18) Hear ye therefore the parable of the sower. 19) When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20) But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21) Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22) He also that received seed among

the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23) But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. 24) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25) But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26) But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27) So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28) He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29) But he said, Nay; lest while ye gather up the tares, ye root up also the wheat

with them. 30) Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31) Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32) Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33) Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 34) All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35) That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36) Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37) He answered and said unto them, He that soweth the good seed is the Son of man; 38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. 44) Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man

hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45) Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46) Who, when he had found one pearl of great price, went and sold all that he had, and bought it. 47) Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50) And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51) Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52) Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. 53) And it

came to pass, that when Jesus had finished these parables, he departed thence. 54) And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55) Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56) And his sisters, are they not all with us? Whence then hath this man all these things? 57) And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58) And he did not many mighty works there because of their unbelief."

Discourse on Faith Communities:

Teachings on humility, forgiveness, and how to live in community within the church. (Matthew 18) "At the same time came the disciples unto Jesus, saying, Who is the greatest

in the kingdom of heaven? 2) And Jesus called a little child unto him, and set him in the midst of them, 3) And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5) And whoso shall receive one such little child in my name receiveth me. 6) But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7) Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8) Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9) And if thine eye offend thee, pluck it out, and cast it from thee:

it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 10) Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11) For the Son of man is come to save that which was lost. 12) How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13) And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14) Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. 15) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or

three witnesses every word may be established. 17) And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. 18) Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19) Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20) For where two or three are gathered together in my name, there am I in the midst of them. 21) Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22) Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 23) Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24) And when he had begun to reckon, one was brought unto him, which owed

him ten thousand talents. 25) But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26) The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27) Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28) But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29) And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30) And he would not: but went and cast him into prison, till he should pay the debt. 31) So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32) Then his lord, after that he had called him, said unto him, O thou wicked

servant, I forgave thee all that debt, because thou desiredst me: 33) Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35) So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Olivet Discourse:

Jesus speaks about future events, the end times, and his second coming. (Matthew 24) "And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. 2) And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things

be? and what shall be the sign of thy coming, and of the end of the world? 4) And Jesus answered and said unto them, Take heed that no man deceive you. 5) For many shall come in my name, saying, I am Christ; and shall deceive many. 6) And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7) For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8) All these are the beginning of sorrows. 9) Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10) And then shall many be offended, and shall betray one another, and shall hate one another. 11) And many false prophets shall rise, and shall deceive many. 12) And because iniquity shall abound, the love of many shall wax cold. 13) But he that shall endure unto the end, the same shall be saved. 14) And this gospel of the

kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16) Then let them which be in Judaea flee into the mountains: 17) Let him which is on the housetop not come down to take any thing out of his house: 18) Neither let him which is in the field return back to take his clothes. 19) And woe unto them that are with child, and to them that give suck in those days! 20) But pray ye that your flight be not in the winter, neither on the sabbath day: 21) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23) Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24) For there shall arise false

Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25) Behold, I have told you before. 26) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28) For wheresoever the carcase is, there will the eagles be gathered together. 29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four

winds, from one end of heaven to the other. 32) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33) So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34) Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35) Heaven and earth shall pass away, but my words shall not pass away. 36) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37) But as the days of Noe were, so shall also the coming of the Son of man be. 38) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39) And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40) Then shall two be in the field; the one shall be taken, and the other left. 41) Two women shall be grinding at the mill; the one shall be taken, and the other left. 42) Watch

therefore: for ye know not what hour your Lord doth come. 43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44) Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46) Blessed is that servant, whom his lord when he cometh shall find so doing. 47) Verily I say unto you, That he shall make him ruler over all his goods. 48) But and if that evil servant shall say in his heart, My lord delayeth his coming; 49) And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50) The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51) And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and

gnashing of teeth."

(Matthew 25) "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2) And five of them were wise, and five were foolish. 3) They that were foolish took their lamps, and took no oil with them: 4) But the wise took oil in their vessels with their lamps. 5) While the bridegroom tarried, they all slumbered and slept. 6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7) Then all those virgins arose, and trimmed their lamps. 8) And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9) But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10) And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11) Afterward

came also the other virgins, saying, Lord, Lord, open to us. 12) But he answered and said, Verily I say unto you, I know you not. 13) Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. 14) For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16) Then he that had received the five talents went and traded with the same, and made them other five talents. 17) And likewise he that had received two, he also gained other two. 18) But he that had received one went and digged in the earth, and hid his lord's money. 19) After a long time the lord of those servants cometh, and reckoneth with them. 20) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have

gained beside them five talents more. 21) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24) Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed: 25) And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26) His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strowed: 27) Thou oughtest therefore

to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28) Take therefore the talent from him, and give it unto him which hath ten talents. 29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33) And he shall set the sheep on his right hand, but the goats on the left. 34) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35) For I was an hungered, and ye gave me meat: I was thirsty,

and ye gave me drink: I was a stranger, and ye took me in: 36) Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37) Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? 38) When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39) Or when saw we thee sick, or in prison, and came unto thee? 40) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42) For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43) I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44) Then shall they also answer him, saying, Lord, when saw

we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46) And these shall go away into everlasting punishment: but the righteous into life eternal."

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Chapter 21: Last Words

Some years ago, a college student took a psychology course in which another student tried to argue that Jesus was not greater than other men. The student stated that he could probably do everything Jesus had done. As a public service to those who have such lofty aspirations, we are publishing a partial list of things that you must do if you think that you can do everything that Jesus did.

1. Feed five thousand unexpected guests, and then have the amount of waste exceed the amount of food with which you began.

2. Have a raging storm stilled at your

command, and the wind and the waves stop simultaneously.

3. Become such a threat to a significant portion of the religious establishment that they demand that you be executed. (You must do this by what you say. You are not allowed to use demonstrations, riots, card-burnings, or picket signs, or any form of violence.)

4. Rise from the dead after you have been executed and pronounced dead.

5. You must have accomplished all this in 3½ years

That is enough of the easy things. Now let's look at some requirements which are more exacting. By 2000 years after your death (from which you rose), you must have accomplished the following:

1. Every week, millions of people must gather in thousands of places for the sole

purpose of telling about what a good person you were.

2. Thousands of hospitals and schools must have been built and be operating in your name.

3. The calendar, used in most of the world, must be dated from the time of your birth.

4. Men must still consider it worth their time to try and prove that you were a fake. (If you really were a fake, you would have been forgotten long before now.)

5. Your life must be considered to be the standard and ultimate goodness for a large portion of the world, and even for those who claim no association with the entity you founded to honour and serve you.

Socrates taught for 40 years, Plato for 50, Aristotle for 40 and Jesus for only 3 1/2 years. Yet the influence of Christ's ministry infinitely transcends the impact left by the combined

years of teaching from these greatest of philosophers.

Jesus painted no pictures, yet some of the finest artists such as Raphael, Michelangelo, and Leonardo da Vinci received their inspiration from Him.

Jesus wrote no poetry, but Dante, Milton and scores of the world's greatest poets were inspired by Him.

Jesus composed no music and yet Haydn, Handel, Beethoven, Bach and Mendelssohn reached their highest perfection of melody in the music they composed in His praise.

Every sphere of human greatness has been enriched by this humble Carpenter of Nazareth.

Seventh Day
Baptist